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*A few notes on the First Half of the Twenty-fifth volume of JAOS.*—Letter to the Corresponding Secretary from Dr. GEORGE A. GRIERSON.

RATHFARNHAM, CAMBERLEY, SURREY, July 14, 1904.

*My dear Professor Hopkins:*—Bhavabhūti Bibliography, p. 190. My old teacher, Pandit Chhōtū Rām Trivēdī, brought out an edition of the Mālatīmādhava in the 'seventies.' It was printed in India. I am sorry to say that I cannot find my copy so as to give the necessary details. But this may be a clue. The edition had a commentary, I think by the Pandit himself.

Linguistic archaisms of the Rāmāyaṇa. Footnote, p. 90. Chhōtū Rām used to insist that *ārṣa* was a word to be translated literally in connexion with these epic irregularities. They were instances of the language of the *ṛṣis*. Who the *ṛṣis* were I could never exactly get from him, but the general impression I got was that *ārṣa* often reproduced the Sanskrit peculiarities of Oudh. This is of special interest in regard to the Rāmāyaṇa, which is essentially an Oudh epic (I refer to its subject and popularity). He always carefully distinguished between *ārṣa* and *chāṇḍasa*.

Sanskrit *l*=Avesta *d*, p. 175. Professor Jackson is of course aware that the change of *d* to *l* is common in the Ghalchah languages as well as in Afghān. It is quite frequent in Munjānī. What I want to tell you is that the change is also common in the Piśāca languages of the Northwest Frontier, the Kāfir dialects, Paśai, Khowār, Šīnā, and others. Thus, Veron Kāfir, *let-em*, a tooth: *lust*, a hand: Bashgali Kāfir, *dits*; Veron, *luzu-kh*; Khowār, *ligi-ni*, a tongue: Prs. *mādar*; Šīnā, *mālī*, a mother: Veron *luštu* (cf. Armenian, *dustr*), a daughter; Avesta *dā*; Veron *le*, do: Avesta *fra-dā* (Munjānī, *lia*, he gave); Veron, *aphle* or *polo*, give: Šighnī, *dhed*; Gārwi (a minor Piś. dialect) *thla*, give: Skr. *ḍṛś*; Paśai, *laš*; Gārwi, *liṭh*, see: Veron, *lue*, two.

With regard to Šīnā *mālī*, mother, referred to above, I may mention a curious fact. Šīnā has no word for 'father' corre-

sponding to *pitar-*, although it has *mālī*. To supply a word for 'father' it has made a secondary masculine, *mālō*, i. e. 'a male mother.' Kāśmīrī and the languages of the Indus Kōhistān which are Šīnā at base, have also this curious pair. I have not met it anywhere else. I wonder if Eranian scholars know of any parallel case. I am far from my books and forget if Šīnā society was ever matriarchal, but the matriarchal system is in full force in Tibet, etc., immediately to the east of the Šīnā country. This may be the origin of the linguistic phenomenon.<sup>1</sup>

I am preparing a paper on the phonology of these Piśāca languages. They are most interesting. They closely agree with Hēmacandra's Cūlikā-Pāiśācīkam and explain several irregularities of Aśoka's Kharoṣṭhī inscriptions, and of place names in Northern India as recorded by the Greeks. Cf. the retention of the *t* in Peukalaotis. They have retained unchanged (owing to this retention of unprotected surds) many Vedic words. Compare Vedic *kṛkavāku* ; Kalāśā Kāfir, *kakawāk*, a cock.

Sincerely yours,

GEORGE A. GRIERSON.

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<sup>1</sup> [Biddulph's *Tribes of the Hindoo Koosh* does not speak of a matriarchal form of society among these tribes. Possibly where, as in Torwalar *bāp* (the only word for father), the "address-form" was employed to the practical exclusion of the regular word, the phenomenon is merely linguistic. So *tut* in Chitral Khawār appears to be the only word for father, as *nun* is the only word for mother, although both are evidently address-forms (Vedic *tatā*, *nanā*). In Šīnā, by the side of *mālo* appears *bābo* as "address-form" and this in the same way may have ousted the regular word for father before resort was had to the "male mother" as a designation for father.—ED.]